

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

Volume XII.—No. 3.

HARTFORD, SATURDAY, FEBRUARY 2, 1833.

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THE CHRISTIAN SECRETARY,

PUBLISHED WEEKLY AT HARTFORD, CONN.
UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.

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be addressed to PHILEMON CANFIELD, *postpaid.*

CONDITION OF AMERICAN BAPTISTS.

NEGLECT OF SUITABLY SUPPORTING THE MINISTRY.

We do not delight in censure, nor especially in
finding fault with our brethren. It has been said,
however, that reproof is the strongest evidence of
friendship; and if our animadversions on
the evils which exist among Baptists are received
in the spirit in which they are made, they
will, we trust, subserve the lasting interest of
the denomination.

A second evil among Baptists, of very injurious
tendency, which demands consideration, and
requires reform, is the neglect of suitably
supporting the ministry.

We wish, however, to be distinctly under-
stood. This charge does not lie against all the
churches. Many of them, especially most of
those in the cities, make pretty liberal provision
for the support of their pastors. Nor do we ask,
that ministers should be made opulent and inde-
pendent. No princely estates are claimed for
the public servants of Him, who, during his own
ministry, had not where to lay his head. Nor do
we claim, that those who devote the principal
part of their time, and thoughts and energies,
to secular business, and thus have ample oppor-
tunity to provide for themselves and their fami-
lies, should be supported by the churches. Such
men deserve the sacred office, and their con-
duct is reprehensible. We plead only in behalf
of those who give themselves wholly to the
ministry." Nor do we contend that indolent
ministers should be rewarded. Indolence is in
all men a crime, and in a disciple of Christ, it is
a heinous offence, while in a professed minister
of that Saviour, who went about doing good,
and said, that he must do the will of Him, who
sent him, while it was day, it is aggravated
wickedness. If he will not work in his holy vocation,
he has no right to eat the fruits of other
men's industry. We only contend, that the
man who does the work of an evangelist, gives
full proof of his ministry, and labors in feeding
the sheep and lambs of Christ's flock, should be
rewarded according to his labor. We take
great pleasure in saying, that the fault which
we complain of, is not a growing evil: on the
contrary there has been, especially in some sec-
tions of the country, a rapid and great reform
in this respect. It is, perhaps, not too much to
say, that in some States, there are as many thou-
sand paid for the support of Baptist ministers,
as there were hundreds at the close of the last
century; and though it is admitted that their
number has greatly increased since that period,
still their condition has improved in a far greater
degree.

And further; we readily admit that the neg-
lect of supporting the ministry has not been
without some plausible apology. The deep
poverty and small number of the churches, in
early times especially, created a kind of necessity
that their ministers should be more or less enga-
ged in secular business; and hence the claim on
the one hand, and the obligation on the other,
naturally came to be less felt and acknowledged
by pastor and people. In too many instances,
the talent of the ministers did not allow of their
usefulness in the churches, to such a degree as
to warrant their consecrating their lives to their
benefit, or to impose on the churches the burden
of their support; and the transition from not
wholly supporting them to not rewarding at all,
was short and easy.

But in accounting for this neglect to suitably
support the ministry among Baptists, we appre-
hend that justice requires that we should look
to the cause which has occasioned many other
evils among them—opposite errors in other den-
ominations. Among the prejudices of education,
which the first settlers of this country brought
with them from the mother country, was the doctrine
of the union of church and state. Religion had then been supported by
civil government, and its teachers sustained
from the public chest, from tithes, or from taxes
imposed on the polls and estates of the people,
without at all consulting their opinions or wishes;
and the earliest colonies adopted this iniquitous
policy into their system of government.—The
measures arising from this policy were
heavily felt by all dissenters, and especially by
Baptists, who were among the first in the order
of time, and soon became the most numerous.—

They have maintained, in all ages and in all
nations, that religion should be left to depend
for the support of its teachers on the strong and
efficient principle of voluntary association.—
Now, (as we had occasion to remark in a former
number) they suffered severely in the northern
and southern sections of the country, from the
operation of laws compelling them to pay
money for supporting ministers, whose doctrines
they did not believe, and could not conscientiously
hear. And, as human nature is prone to extremes,
they adopted the mistaken sentiment
to a great extent, that the ministers of
religion ought not to be supported in any way.
Unfortunately, their ministers either adopted
the same erroneous principle, or found it popular
to maintain it; so that those who would
seem most interested in the matter, and whose
office it was to teach the people their duty and
guard them against error, were found preaching
against supporting ministers. The curious
spectacle was exhibited of men laboring to dis-
suade those, for whose benefit they labored,
from rewarding them for that labor! What a
show of disinterestedness was there! It would
argue extreme ignorance of the principles of
human nature not to suppose that such preaching
would be popular. However difficult faith
in some other things may be, such sentiments

would find believers, addressed as they were to
the natural selfishness of the human heart.—Nor
is it very remarkable that these sentiments
should insinuate themselves into the favor of
many conscientious persons, when taught with
apparent candor by their spiritual guides, and
attempted to be enforced by scriptural evidence.

Thus it is seen that the error in question origi-
nated in resistance of oppression, and an
honest desire to preserve the church from an
unhallowed amalgamation with the world, and
has been perpetuated by covetousness, supported
by habit and false teaching, in either misun-
derstanding or deceitfully handling, the word of
God. It is often easier, however, to account for
a thing than it is to justify it. And, after all the
preceding explanation and apology, we still
maintain, that there is utterly a fault among
Baptists in neglecting to suitably support the
ministry. That such neglect is wrong in itself,
and injurious to the cause of truth; and that its
remedy would greatly promote the interest of
the denomination.

Another subject on which the Pope dwells, is
the celibacy of the Priests. To understand the
objections and complaints of the Holy See in
this respect, it should be known that there is in
Germany, a numerous association of Catholic
priests who demand the liberty of *marrying*.—
They have even petitioned princes and legislative
chambers on this subject. The Pope is very
much irritated at this infraction of the discipline
of Gregory VII., of despotic memory. He de-
clares that these priests forget their character
and their duties, that they allow themselves to
be hurried away by the allurements of pleasure,
that these are shameful attempts, &c. I cannot
tell what effect this language of the Pope will
produce upon the German ecclesiastics, but I
presume that the mass of Catholics will not attach
great importance to it, and that many of
them will continue to demand that the ecclesiastics
may be allowed to marry. The celibacy of the
priests is a perpetual scandal; it gives rise to
most injurious suspicions, and it has not done
less injury to Catholicism than the most violent
attacks of philosophy.

But all the subjects of which we have spoken
are regarded as merely secondary in the encyclical
letter. The great object of this document is to
oppose the new political doctrines of M. de la
Mennais. Your readers have been informed
by my preceding letters, in what these doctrines
consist, and also of the journal entitled "I Avenir,"
in which they have been published. M. de la
Mennais wished to reconcile Catholicism with
new institutions; he attempted to give it a new
foundation, and adapt it to the wants of the
present age; and, without doubt, if any thing
could retard the fall of the Romish church, it
would be the support of liberal opinions as pro-
posed by M. de la Mennais. But the Roman
Pontiff, it seems, has a greater dread of liberty
than of infidelity; he has proudly refused to
make any concessions to the spirit of the age;
he rests the support of the church upon despotism,
as confidently as in times of the deepest
ignorance and barbarism. But its destiny is
accomplished! The Holy See resembles a blind
man walking towards a precipice, over which he
must soon fall, but who is irritated when a
friend ventures to warn him of the danger to
which he is exposed. Catholicism wishes to
crush the spirit of the age, but it cannot do it.—
There are others who do not spend their time
thus, who are actively and laboriously engaged
in their Master's service. But it is a great mis-
take that they have no time for the duty in
question. If it be an important and practicable
means of doing good, they are bound to find
time to do it. Others do it, who bend beneath
as heavy burdens as themselves, and find in so
doing an increase of energy, zeal and success
in their Master's work.

"I cover no such notoriety," said one, with a
sneer. If notoriety as faithful and zealous for
Christ be displeasing, has not that man mista-
ken his calling? Let another take such a man's
bishopric. But there need be no such notoriety.
His modesty may be calm as a clock on
this point. It need not be known whether he
is a dweller in the vales or on the mountain
tops. Let Zion but have the impulse sure to be
given by an active mind and a warm heart, and
that gives it may wrap himself in as thick a
mantle of darkness as he pleases. But what can I write about?

"Have you no words? Ab, think again!"

Have you the love of the blessed Saviour
glowing in your heart?—do you feel a measure
of that solemn responsibility, which constrained
the exclamation, "woe is me if I preach not the
gospel?" do you behold with an aching heart
and streaming eyes, the havoc of souls made by
error and vice around you? do you recognize
the obligation of doing good as you have an
opportunity, and especially do you realize that
you can present truth, of infinite moment, to ten
thousand immortal minds?—can these things be
so, and can you find no topic of interest? One
would think that an hundred themes of great
interest, in as many minutes, would cross the
field of your vision; and that the greatest diffi-
culty would be to make a selection out of so
many pressing applicants for consideration.

Let me suggest. Look at that careless sin-
ner of your congregation. How blessed would
you count the privilege of breaking his heart by
some powerful exhibition of the gospel. As you
have thought of him, and prayed and glanced
your eye along his path of dreadful peril, how
often has a train of thought been started, suited
to make a moving appeal to his soul. You have
said, "if I could present this just as it now
stands in my mind, that sinner would tremble!"
Now just give that train of thought a palpable
existence on paper. Make of it a short and
pungent appeal, and breathe out your whole
soul with it. Give it to the press, and sinners,
an hundred or a thousand miles distant, may
bless God that your "bow was drawn at a ven-
ture."

Look at that member of your church. The
defects of his character are so palpable, they
compel the recognition of danger. You are
afraid he will not die in peace. Describe such
defects. Contrast them with the scripture stan-
dard. Pour the bright light of truth around
them, so that the darkness shall be visible. Let
some religious periodical have the picture.
Many a deceived soul, perhaps in distant regions,
may see the exposure of its own deception, and
blessing God that the discovery did not come too
late, during hope of eternal life.

The encyclical letter of the Pope was roughly
treated by the editors of political papers in
France. When it reached Paris, it was reviewed
in respectable journals, and censured in the
most unsparing terms. In the capital of a
country still calling itself Catholic, the most se-
vere and even passionate invectives were issued
from the press, against this document emanating
from the Holy See. Our journalists charged
the Pontiff of Rome with being retrograde,
an enemy of learning, behind the ideas of the
age; with ignorance of the spirit of the times,
and with attempts to revive the exploded
absurdities of the middle age. What is very re-
markable is that this warfare, so hostile and in-
jurious to the head of the Catholic church was
received favorably by the mass of readers in
France. The journalists were not complained

of; on the contrary, they were approved, which
shows plainly that Catholicism can hardly reck-
on any longer upon devoted partisans in the
middle or superior classes of the country. Under
the reign of Louis XIV., if a writer had at-
tacked the Pope, most of his readers would
have been indignant, and the rash man would
have been put in prison with the approbation of
the nation; but at present any one may write
against the Pope, and may ridicule his pretensions,
as freely as the pretensions of the Grand
Lama, or the Mufti of Constantinople.

Two or three journals of the Carlist party
were the only ones that undertook the defence of
the Pope; and even they expressed themselves
with reserve and timidity, not daring to sustain
all his anti-liberal opinions.

If we observe attentively the course of Cath-
olicism in France, we may fancy we see a sick
man gradually approaching the close of life
because he will take nothing which is prescribed
for the cure of his disease. We may suppose
that this sick person is almost wholly isolated,
and that no care is taken of him, because of his
obstinacy in rejecting all the good medical ad-
vice that is offered him. The agony will continue
yet for a long time perhaps, but unless the church
of Rome changes completely her principles
and her course, she must infallibly perish.
G. DE F.

From the Boston Recorder.

A SHORT CONCIO.

Were every minister in this State to ask his
conscience, seriously and honestly, whether he
could not furnish some useful matter for reli-
gious periodicals several times in a year, what
answer would he receive? This same con-
science is treated by too many, as they would a
giant in his castle. If they must knock at the
door they will do it gently, and if circumstances
admit, will get clear of the premises before they
get an answer.

CHRISTIAN SECRETARY.

From the New York Evangelist.

CONFORMITY TO THE WORLD.

"Be not conformed to this world." Rom. xii. 2.

MR. LEAVITT.—It was a *ji*, observation made by an esteemed writer, that "the fishers of men, as exclusively bent on catching the greater sinners, then make the infernices of the moral net so wide, that it cannot restrain those of more ordinary size, which every where abound." Their draught might be much more abundant, were not the meshes so large that the smaller sort, aided by their own lubricity, escape the toils and slip through. Happy to find themselves not bulky enough to be entangled, they plunge back again into their native element, enjoy their escape, and hope they may safely wait to grow bigger, before they are in danger of being caught."

The truth of this remark is often felt. When attempts are made to inculcate upon others the observance of duty, how frequently do we see great labor employed to remove some of the most futile and absurd objections, with which only a few dare attempt to shield themselves, while the more specious, and consequently more dangerous, which shelter the great mass of objectors, are rarely or but slightly disturbed. The result of this error is, that those for whom we entertain the most hope are not unfrequently the most ungodly class of hearers—the least likely to be convinced of their mistake, or brought to comply with their duty.

With these impressions it is proposed to notice still further the excuses which are made for conforming to the world. Some of the most prominent have been examined in a former number; there are others which are more plausible in their character—and perhaps even more pernicious in their tendency.

Some persons tell us that such and such things may be wrong for others, but they have not discovered them to be forbidden—for their part they think "the less there is said about them, the better."

Others, while they promptly concede that conformity to the world is unquestionably wrong in general, yet think there are exceptions, and each one of course regards his own as the excepted case. Indeed, they are so circumcised that it would be utterly impracticable to do otherwise. One thinks the sphere in which he is called to move renders some practices justifiable, which in any other situation he should deem wrong. One must occasionally attend parties of amusement in order to please an ungodly parent—and another will give a splendid and expensive entertainment to indulge a beloved daughter—while a third, who from no consideration would violate conscience and dishonor Jesus thus, yet supposes it necessary to comply with an extravagant and foolish taste in dress or equipage, for the purpose of gratifying an impudent husband or wife.

It will be observed, that by most, if not all these objectors, it is conceded that conformity to the world is forbidden. The precept is so simple that it is impossible to misunderstand it. It must mean just what the words import, or it can mean nothing. If then, God has given me a plain and positive command, how dare we attempt to evade it! In giving it he has made no exceptions. Where then do we find authority for making such exceptions?

Now from this whole list of apologies for conformity to the world, I venture to say, not one can be selected that meets the object for which it was designed by its author. And the remark will extend to all similar apologies which were ever invented. Why?

First, because no excuses can set aside the requirements of Jehovah. If they may, then any prohibition and any command of God may be dispensed with, whenever it is found to be in collision with the depraved inclinations of unholy hearts. *Secondly*, because if submitted to an unprejudiced and candid examination, a very small amount of discernment, notwithstanding their plausibility, will at once discover their entire fallacy. Neither do they who so ingeniously frame and confidently offer them, regard them otherwise than as a subterfuge. If then, they are unsatisfactory even to those who use them, how much a God, who abhors all dissimulation, regard them? O! how may we suppose our holy Remedies against such disgraceful attempts on the part of his redeemed ones to avoid a compliance with his wishes and commands! How aptly does the cutting reproof of Christ apply to such disciples—"Why call ye me Lord, Lord, and do not the things that I say?" And yet multitudes of those who are called the friends of Jesus, are attempting by some of these excuses to justify their disobedience of this command. It would seem that they love the world, and are determined to put their consciences asleep while they enjoy it.

Fellow Christian, is it not so? Look around upon those with whom you are most intimately acquainted, and say if there is not an evident attachment to the world among those of them who have in profession renounced it. Are they not evidently in a greater or less degree, guided by its unsanctified principles? Nay, Christian brother or sister, I will not send you to examine the conduct of a friend or neighbor—permit me to request that you will come nearer home and look into your own heart, and candidly tell (not me, but) your own conscience, if you have not too much of a worldly spirit. Brethren, if our heart condemns us, God is greater than our heart, and sees much sin which we do not detect.

But why is it thus, Christian professor? Has religion deceived you? Is it more rigid in its demands than you anticipated? And now, since you cannot recall the solemn vow which you have made to renounce the world, would you attempt a compromise with Jehovah, and endeavor to serve him while you enjoy the world? Indeed, there is sad reason to fear that your religion has deceived you. That is truth—it cannot deceive or disappoint. Really renounce the world, and your false religion with it, and then the religion of Christ will convince you, that it is impossible to serve "God and mammon."

Or do you say, that although not dissatisfied with religion, yet you wish to retain the approbation and friendship of the world. If it is so, the word of God speaks in your ear a solemn and important admonition—"If any man will be the friend of the world, he is the enemy of God." Be not deceived—God is not mocked—you can never reconcile Christ and Belial.

But perhaps you reply, I know that conformity to the world is sin; but I have been so long, and was so early habituated to its customs, that it is difficult now to disengage myself from them. Alas! It is a melancholy fact, that many children, even of families professedly Christian, are so educated in the school of the world, that if ever they become the children of God, it requires a whole life of watchfulness and self-denial to counteract the influence of their unchristian education. Notwithstanding these difficulties, fellow Christian, do not suppose they exempt you from obedience to God's commands—rather consider them powerful incentives to care and perseverance in overcoming the world. You regard his commands as indisputable and holy and just; manifest your willingness and your determination to obey them. Be not disengaged at the greatness of the work, even though it should at the commencement be trying to nature. To one who loves holiness and is laboring for it, the way by which it is obtained cannot really be painful. Remember you have "crucified the flesh"—remember, too, "the grace of our Lord Jesus Christ, though

he was rich, yet for our sakes he became poor, that we through his poverty might be rich." Would you be like Jesus? O then, be not conformed to this world. Possibly, however, there may be some who have not used any of these excuses. They may have assumed it as a fact, that they were not conformed to the world; and feeling uninterested in the command, have quietly left it to those whom they supposed were guilty of its violation, and thought no more about it. Supposing this to be the case of any, permit me to invite your particular and immediate attention to the precepts we are contemplating; for if you have not heretofore deemed it of sufficient importance to interest you, be assured you are violating it; and if God has regarded the command important for him to give, be certain it is not unimportant for you to obey.

From the American Baptist Magazine.

VIEW OF THE AMERICAN BAPTIST BOARD, AND ITS MISSIONS.

ORIGIN OF THE BOARD.

In the month of February, 1812, five young men, who had formerly been fellow-students at Andover, sailed from this country to commence a foreign mission, under the patronage of American Christians. It was owing to their urgent solicitations and moving appeals that the church were aroused and the first Board of missions constituted. They sailed for Calcutta; and, as they were the earliest missionaries from this land, they would of course hasten at once to Serampore, to obtain the sympathies and advice of the venerable men, who had so long been laboring in the field. Mr. Judson, who was one of the company, reflected, during the voyage, that the Serampore brethren were Baptists; and supposed, very naturally, that he might be called, while sharing their hostilities, to defend the Pedobaptist opinions which he professed. Such anticipations led him to a careful re-examination of the grounds of his faith, and, eventually, to a thorough change in his views. After a very serious and reluctant struggle, Mrs. Judson was compelled by a consciousness of right, and the clear demonstrations of the New Testament to join her husband. Accordingly, they were both baptized and admitted to the church at Calcutta, Sept. 6th, 1812. Mr. Rice, who had sailed in another ship and arrived somewhat later, was the subject, without the slightest concert, of a similar change of feelings, and was baptized in November. This event led, naturally, to a dissolution of the connexion of Messrs. Judson and Rice with the A. B. C. F. M., and threw them upon their own resources, or the event of some new arrangements at home. A spirit of opposition to their enterprise, which manifested itself at Calcutta, and the peremptory refusal of the East India Company to suffer their continuance within their dominions, led the missionaries to embark for the Isle of France. While at this place, Messrs. Judson and Rice thought it expedient that the latter should return at once to this country, and endeavor to awaken a spirit of missions among the Baptist churches.

He accordingly sailed in March 1813, and was welcomed, on his arrival in the United States, with great cordiality and affection. He was soon instrumental in awakening an extensive missionary feeling, and a large number of missionary societies were originated, in various parts of the country; and a third, who from no consideration would violate conscience and dishonor Jesus thus, yet supposes it necessary to comply with an extravagant and foolish taste in dress or equipage, for the purpose of gratifying an impudent husband or wife.

The following Correspondence in relation to the first edition of the Bible in this country, will no doubt be read with interest. We copy it from the Monthly Extracts published by the American Bible Society.

BY THE UNITED STATES IN CONGRESS ASSEMBLED.

September 12, 1782.

The Committee to whom was referred a memorial of Robert Aitken, printer, dated 31st January, 1781, respecting an edition of the Holy Scriptures, Report, that Mr. Aitken has, at a great expense, now finished an American edition of the Holy Scriptures in English; that the Committee have, from time to time, attended to his progress in the work; that they also recommended it to the two Chaplains of Congress to examine and give their opinion of the execution, who have accordingly reported thereon; the recommendation and report being as follows:

Philadelphia, 1st September, 1782.

REVEREND GENTLEMEN.—Our knowledge of your piety and public spirit leads us, without apology to recommend to your particular attention the edition of the Holy Scriptures publishing by Mr. Aitken. He undertook this expensive work at a time when, from the circumstances of the war, an English edition of the Bible could not be imported, nor any opinion formed how long the obstruction might continue. On this account particularly, he deserves applause and encouragement. We therefore wish you, Reverend Gentlemen, to examine the execution of the work, and, if approved, to give it the sanction of your judgment, and the weight of your recommendation.

We are, with very great respect,
Your most obedient humble servants,
(Signed) JAMES DUANE,

Chairman, in behalf of a Com. of Congress, on Mr. Aitken's Memorial.

Rev. DR. WHITE, and Rev. MR. DUFFIELD, Chaplains of the United States, in Congress assembled.

REPORT.

GENTLEMEN.—Agreeably to your desire, we have paid attention to Mr. Robert Aitken's impression of the Holy Scriptures of the Old and New Testament. Having selected and examined a variety of passages throughout the work, we are of opinion that it is executed with great accuracy as to the sense, and with as few grammatical and typographical errors as could be expected in an undertaking of such magnitude. Being ourselves witnesses of the demand for this invaluable book, we rejoice in the present prospect of a supply; hoping that it will prove as advantageous as it is honorable to the gentleman who has exerted himself to furnish it at the risk of private fortune.

We are, Gentlemen,
Your very respectful and humble serv'ts.
(Signed) WILLIAM WHITE,
GEORGE DUFFIELD.

HON. JAMES DUANE, Chairman, and the other Hon. Gentlemen of the Committee of Congress, on Mr. Aitken's Memorial.

Philadelphia, Sept. 10th, 1782.

Whereupon, Resolved, That the United States, in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken, as subservient to the interest of religion, as well as an instance of the progress of arts in this country; and being satisfied, from the above Report, of his care and accuracy in the execution of the work, they recommend this edition of the Bible to the inhabitants of the United States, and hereby authorize him to publish this recommendation in the manner he shall think proper.

CHARLES THOMPSON, Secretary.

[It is a fact perhaps not generally known, that Mr. Charles Thompson, the same gentleman who was Secretary of the Congress, translated the Bible, and prepared it to be printed by Miss Jane Aitken, the daughter and successor of Mr. R. Aitken, about the year 1809. This we believe was the first American translation of the Bible ever published in this country.]—Ed. Chr. Secretary.

VIRGINIA BAPTIST SEMINARY.

The Religious Herald gives the following schedule of Studies and labor in this new Institution. May the smiles of Providence rest upon it and its inmates.

1. No student under 15 years of age shall be received into the Seminary; and none for a shorter term than one session.

2. None shall be received into this Seminary, as Beneficiaries, except those who give evidence of genuine piety, and present certificates from the churches of which they are members, approving of their devoting themselves to the work of the ministry.

3. Though the primary design of this institution is to afford young Baptist ministers facilities for acquiring useful knowledge, a few young men, of good moral character, on condition of defraying their own expenses, will be received into it.

4. The students shall be expected to enter the Seminary at the beginning of the term. No one shall be received during the Session, unless he is prepared to enter some class already organized.

gospel by Matthew, and a zayat was built for religious worship, where he sat from day to day, to converse with all who came, on the things of the kingdom. The zayat was erected on a road, lined on both sides with pagodas; and hence called *Pagoda-Road*.

On the 27th of June 1819, the first baptism occurred in the Burman Empire. Mount Nau, the subject of it, gave a most satisfactory and interesting account of his mental exercises, and was admitted, with an unspeakably joyful welcome, to baptism and the church.

This first baptism seemed like the first fruits of a revival. The number of inquirers began to multiply, and at some meetings, especially of the females, the Holy Spirit was evidently present. On the 7th of November following, two more converts were baptized. Individuals of rank and eminence were becoming zealous inquirers, and the holiest anticipations of the missionaries seemed on the point of being realized.

But such was their success, that the fame of their operations could not be kept from the ears of the emperor. Fearing the worst temporal consequences,

MANUAL LABOR.

1. The students shall labor three hours in every day, (Saturdays and Sundays excepted,) faithfully and diligently.

2. To mechanics the Board will furnish, if deemed proper, facilities for laboring in their respective trades, at a fair rate; and they shall be entitled to the products of their labor.

3. All other students shall labor in the garden, or lots appropriated for their cultivation, under the direction of the gardener, and render an account of the time employed in labor at the close thereof, which shall be entered in a book.

4. After deducting the wages of the gardener—board, &c.—and all the incidental expenses of gardening and marketing, the students shall be entitled to the proceeds of the garden, which shall be divided among them in proportion to the amount of their labor.

STUDIES.

1. The Latin and Greek languages, and all the ordinary branches of an English education, will be taught in this Seminary, and such a course pursued in biblical studies by Beneficiaries, as circumstances may justify.

2. The course of study shall be prescribed to the students by a Committee of the Board, and no material change shall be made without their consent.

3. There shall be two public examinations every year; one in the middle, and the other at the close of the session.

4. There shall be a yearly vacation, beginning December 20th and ending February 20th.

From the Baptist Repository.

A CARD TO AMERICAN PHILANTHROPISTS.

John R. McDowell respectfully informs the friends of Moral Reform that he intends to issue, in February, the first number of a Monthly Journal on that subject.

The principal design of the Journal is to expose public immorality, to elicit public opinion, and to devise and carry into effect the means of preventing licentiousness and vice. The reformation of the abandoned, as a subordinate, but important object will steadily urge as a duty incumbent on the public. The morality of the decalogue, and not the shivoleth of a party, will characterize its pages.

Such being the design of the periodical, your pecuniary aid is essentially necessary to enable him to sustain it. The Press is the *only medium* through which he can reach the public mind. With you it rests to decide to what extent he shall use it.

The Journal will contain the results of his investigations, made when he officiated as chaplain to the New York Magdalene Society, and visited the poor, the sick and the imprisoned, in this city. Telling events of an interesting character will be noticed, and letters, and essays written in a chaste and manly style will be cheerfully inserted in its columns. In short, it is designed to be a continuation of his former publications.

It is desirable, for the public good, that a copy of each number should be placed in each family in the land. In this view of the subject he is happy to find that some great and good men entirely accord with him.

The price is \$1 a year, in advance, to single subscribers. Six papers directed to one person for \$5. 100 copies of any number, for gratuitous distribution, will be sold for \$4. 100 for the same purpose for \$30. Payment in advance in all cases.

Editions, if desired, will be issued in different States at nearly the same time.

New York city, Jan. 21st, 1833.

N. B. Editors by inserting this card in their papers, will oblige J. R. McDowell.

Postage on letters to be paid by those who send them.

For the Christian Secretary.

Extract of a letter from Dea. G. Rogers, to Rev. G. F. Davis of this city, dated

Waterford, Jan. 27th, 1833.

DEAR BROTHER,—I wrote you on 14th inst.

what the Lord was doing for us in this place, after our protracted Meeting had lasted 10 days. I thought I would drop you a few lines thinking you felt anxious to hear how the good work had since progressed. Our meeting held 12 days, and since it first commenced, the Saviour truly has done a work like a God for us. Two weeks from to-day, Elder Darrooy baptised 4 persons, and to-day 25 more went down into the baptismal waters, and put on Christ by an open profession.

The work appears to continue as yet. I think it would be safe to say, that more than 600 have obtained a hope in the blessed Saviour. We expect a good many more to come forward and join the Church. I do think, if professors stand where God is calling them to stand, we shall see a great many more redeemed by the precious blood of Christ, before this great revival is over.

Four young men (my son one of them,) were baptised to-day, out of my household. I think I feel that we are on the road to heaven, for which I wish to feel more humble and more faithful for the great kindness of my blessed Saviour. The greater part of those baptised to-day, were *young men*. We have a meeting every Saturday for prayer, and to give the young converts an opportunity to tell their experience; I have a happy household, and can truly say, "I need go abroad for joy, I have a heart at home." I feel confident we have your prayers and those of your dear brethren, that the good work may continue until the lost soul is taken from the ranks of Satan in Waterford.

MENTAL HOSPITALITY.

The Royal Library of Paris, a collection of 400,000 volumes, is accessible every day to every individual in the community. Connected with the Library is a most superb and valuable collection of Engravings consisting of more than 20,000,000 prints. In one of the rooms is a long table, at which are placed 20 or 30 chairs; and any person, stranger or native, without a ticket of admission, or any questioning, may take his chair, call for any volume in this vast collection, and occupy the entire day in studying or copying the engravings, changing his volume at his pleasure. In liberality of this kind the French are highly and deservedly distinguished.

MISSIONARIES TROUBLESOME.

So say some men in authority, as they have made a good deal of trouble to those who would deprive the Indians of their rights. Others have made the Pope a little trouble by circulating the Scriptures in the region of Palestine. Some have given the idolatrous priests in Ceylon uneasiness. Some have given uneasiness to the slaves on the coast of Africa; and others have troubled licentious and lawless men at the Sandwich Islands. This however is an old charge; 'These men, being Jews, do exceedingly afflict our

CONGRESSIONAL.

TWENTY-SECOND CONGRESS.

SECOND SESSION.

SENATE.

ANALYSIS OF PROCEEDINGS.

In the Senate, the 25th inst. Mr. Tipton submitted a Preamble and Resolutions of the Legislature of Indiana, strongly censuring the doctrine of Nullification, and the measures recently adopted by South Carolina, and approving the President's Proclamation, which were ordered to be printed. Mr. Prentiss submitted Resolutions of the Legislature of Vermont, in relation to the Tariff, Internal Improvements, the Bank of the United States, the Public Lands, and the Supreme Court of the United States. Mr. Hill submitted a Report and Resolutions of the Legislature of New Hampshire, in opposition to certain Internal Improvements, in favor of the principles contained in the President's Veto on the Maysville Road Bill, and in favor of a reduction of duties on imports. They were directed to be printed.—*Globe.*

Washington, Saturday, Jan. 26.

The Senate is not in session to-day. They have taken a recess that they may be the better able to encounter the element and labor of next week. The debate on Monday will attract more interest than any which ever took place in this country, since the formation of the government. The Bill referred to the Committee on the Judiciary, i.e., the bill to provide for carrying into effect the revenue laws, is considered, on one side, as a bill to repeat the Constitution of the United States, and on the other, as a bill for securing and perpetuating that Constitution. Strangers are daily arriving in the city from a distance, and from the neighbouring States, to witness these stirring proceedings.—*Journal of Commerce.*

HOUSE OF REPRESENTATIVES.

Mr. Semmes, from the Committee on the District of Columbia, reported a bill for the benefit of Washington City. Resolutions were presented by different members and adopted. At one o'clock the House went into Committee of the Whole on the state of the Union, upon the Tariff bill.—Mr. Wayne in the Chair, Mr. Arnold resumed his speech against the bill, which he concluded after speaking two hours and a half,—Mr. Cambreleng then addressed the Committee in reply to the remarks of Mr. Wilde, and in favor of the general principle of reducing the duties, and concluded at nearly five o'clock. He was followed by Mr. Irvin, who addressed the Committee against the bill almost an hour. Mr. Burges then moved the Committee rise, but withdrew the motion at the request of Mr. Wilde, who went into an explanation of his former remarks, which he had not concluded when our paper was made up.—*Globe.*

Congress.—Several questions of the highest moment are now before Congress. In the Senate the bill relating to the Public Lands is not yet disposed of.—A debate of great animation and interest took place in the same body on Tuesday last, on the question as to the time of taking up the bill reported by the Judiciary Committee for enforcing the collection of the revenue. The bill was made the order of the day for yesterday, immediately after this decision, Mr. Calhoun addressed the Senate, and submitted sundry resolutions bearing on the subject, which he sustained in a long and animated speech. In the House of Representatives, the Tariff is yet under discussion. No report has yet been received from the Committee on the Judiciary to whom was referred the late message of the President. When this subject is fairly before the Congress it will without doubt lead to a debate of great warmth and painful interest.—*Courant.*

GERMANY.—A German paper says:—The same activity is observed in the Foreign Departments; the conferences with the Ambassadors of the great Powers are very frequent but hardly any body now believes that there will be a war. There are said to be three different opinions in the Council of State; one decidedly in favor of peace, at the head of which is Prince William, the King's brother, who is seconded by several Ministers; a second which considers that war will not be necessary, unless demonstrations should be of no avail, and the articles of the treaty of the 15th of November, signed by the five Powers, should be violated, and this opinion is said to be especially entertained in a high quarter; lastly, one decidedly warlike, which would have every advance beyond the frontiers by an army considered as a declaration of war, and this opinion is said to be advocated by some princes.—With the well known pacific sentiments of our King, and the confidence of other Governments in his impartiality and justice, we may still hope the best. (From the Morning Herald Correspondent.)

ATTACK ON THE CITADEL OF ANTWERP.

BERGEN. Head-quarters of Marshal Gerard.—Tuesday 12 o'clock.—The French opened their batteries on the citadel this morning, at eleven o'clock.—The first salute was from 17 pieces. Chasse instantly returned the fire, and both parties are now actively engaged. The road from Antwerp to Malines was lined this morning, with hundreds of miserable wretches, up to their knees in mud, dragging their sobbing infants in hand-balls through a pelting rain—women, with tender infants at their breasts, falling down from fatigue and hunger—the aged and bed-ridden supported on hurdles! About forty carts, laden with children and women, entered Malines this morning at 9 o'clock.

The fire of the French commenced from the centre battery and Fort Montebello. The first volley took effect on the embrasures of the Lunette St. Laurent.

The greatest fear is entertained that Chasse will fire on Antwerp in consequence of the French having resolved to avail themselves of Fort Montebello. Yes

terday evening Colonel Buzen and the Regency plucked the streets with hand-balls, informing the inhabitants that the attack on the citadel would commence at six o'clock this morning. Strangers were informed that if they left the city they could not return again.

GENERAL ATTACK!

ANTWERP, Tuesday, 11 o'clock.—A canon shot from the fort Montebello, followed by a dreadful detonation, warns us that the parliamentary sent to the citadel brought back an evasive answer. Along the whole line shots succeed each other with extreme rapidity—the enemy replies with vigor—the sight is horrible, yet magnificient. I am in the town, which is almost as large as Paris. A few persons I meet express the greatest anxiety; every moment we expect to see bomb shells and balls shower into this unfortunate town. Fear becomes more lively as the firing increases. It is impossible to describe the effect which it felt in the midst of the brisk cannonading from 200 pieces.

The conduct of Captain Koopman strengthens greatly this belief, for there is no doubt but that the destruction of the gun boats was owing to express orders from the Hague.—Captain Koopman was fully aware that forts Lillo and Liefkenshoek could not be taken without the assistance of a maritime force, and had he permitted his flotilla to fall into the hands of the French, he would have given them a powerful weapon, with which the cause of his country might have been seriously injured.

The leading papers in favor of nullification have changed their tone very much since the arrival of the President's message. A large meeting was held on the evening of the 21st, at which ex-Governor Hamilton addressed the assembly. He recommended that the nullifying ordinance should be postponed from the 1st day of February to the 3d day of March, which was accordingly done. In doing which he said they were in fact *in the trenches resting on their arms*, a position in which forbearance would vastly augment their strength when they should be called on to make resistance.

Meetings by both parties continue to be held throughout the State, and the resolutions on both sides appear to be of the warmest temperature.—*N. Y. Daily Advertiser.*

THE CITADEL OF ANTWERP BOMBARDED. By the packet ship Havre, Capt. De Peyster, arrived yesterday, having sailed from Havre on the 12th, we have received our files of Havre and Paris papers to the 11th. The ship sailed too early in the day to obtain a paper of the 12th.

The opinions of a general war in Europe were as various in France as they are in this country and in England; but most well informed people thought that a settlement would take place. France is perfectly quiet—even the excitement relative to the Duchess of Berry had subsided.

The cholera had broken out in Paris again and continued for a few days, and then entirely disappeared. About one hundred and fifty died of the disease. Abridged translation for the N. Y. D. Advertiser.

Dec. 5th, Evening.

NINTH DAY OF THE SIEGE.—The fire continued on both sides yesterday and last night. New batteries erected on the 2d parallel. Two *tetes de sapes* have been introduced in the covered way of St. Laurent, with astonishing audacity; and the assault may be made to-morrow. Four workmen labor behind each other, near the enemy that they see them and hear their blows. The first is protected by a large gabion studded with wool, hay and cotton; beside him another which he fills with earth. The other three who relieve him, are guarded only by the gabion which he fills. Behind them is a sentinel, who watches for them, with his eye fixed on the parapet, and his musket at his cheek, ready to fire when an enemy appears. In half an hour a relief comes; and each gabion is exposed to a hail storm of shot. When the sentinel cries "a bomb!" the men fall down, and wait till the shell explodes and then rise and pursue their work.

From the right of the 2d parallel also, is commenced a trench towards the Alba bastion, which has almost reached the covered way. A mortar is directed against it, but four mortars have just been planted to silence it. Seven men from the garrison, who had come out to fire with muskets, were killed.

At one, fire and heavy clouds of smoke broke out in the great barracks of the citadel, and soon seemed to envelop a great extent. The guns and mortars of the besiegers redoubled their activity—the miners continued their labors.

The siege of Antwerp will be memorable for the bravery and talents of the assailants, and the perseverance of the defenders. No vessel shall be sent prisoners to France; on the contrary, if he accept, they will be fed. Behind them is a sentinel, who watches for them, with his eye fixed on the parapet, and his musket at his cheek, ready to fire when an enemy appears.

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The loss of the French does not exceed 300 altogether.

At three o'clock the barracks were entirely enveloped in flames, and several small buildings took fire.

CONTINUATION OF OPERATIONS AT ANTWERP.

We abridge from the long details, in official, and public and private papers and letters in the French Gazettes, the following brief and connected account of the continued operations at Antwerp.

BRUSSELS, Dec. 5, 9 P. M.—Only a few shells were thrown from the citadel of Antwerp last night, and the embrasures were repairing. The weather has been fine. The firing from the besiegers began this morning—the citadel at 10 A. M., and then quickly—garrison supposed to be discouraged. The signal on the cathedral announced that the troops could not be seen—the Dutch squadron stationary. The besiegers have pushed their works to the covered way of the Lunette St. Laurent—greatest difficulties surmounted—40 mortars mounted and supplied. 3 o'clock, only two guns firing from the citadel. The full moon and bastion of Toledo entirely broken up. The Lunette will probably be carried in the night. Gen. Chasse has written to Gen. Gerard, probably for a parley.

STILL LATER FROM EUROPE.—There is no later intelligence from Portugal. Many horses which have been purchased in Denmark for Don Pedro, have passed through Bremen, to be embarked at Bremerhaven or Oporto.

SWITZERLAND.—The presiding Canton, taking into consideration the present state of Europe, has invited the Governments of the Cantons, in a circular of the 15th ult. to have their contingents in readiness, and the frontier Canton to inform it without delay, of all events that may occur near their territory.

of the capitulation. The Marshal demands that the King of Holland should consent to give up all the forts and dependencies of the citadel, in conformity to the treaty of the 13th of November.

The act of capitulation consists of ten articles, and its purport is—

That the citadel of Antwerp, Tete de Flanders, Burgh, D'Eustroil, and Zundrecht, should be immediately given up.

That the commander and his garrison should be considered as prisoners of war until the surrender of Fort Lillo and Liefkenshoek.

That the garrison should leave the Citadel with all the honors of war.

That the garrison should lay down its arms on the glacis of the Citadel, on the side next the Esplanade.

That the garrison should only take away with it such articles as belong immediately to the officers and privates.

That the materiel which defended the Citadel should be considered as the property of the Belgian government.

That an inventory should be taken of all the material.

That two battalions of French infantry should take immediate possession of the posts of the half-moon, the curtain towards the esplanade, and one of the gates of another master.

That should the Dutch King consent to the surrender of Fort Lillo and Liefkenshoek, Gen. Chasse and his garrison should be escorted by the French to the frontiers of Holland, and there have their return turned to them.

The 16th article makes mention that the gunboats in the Scheldt, near the citadel and in the port, should not be considered as included in the present treaty, Gen. Chasse having declared that they were under the command of Capt. Koopman, and that he had no control whatever over them.

In conformity with these articles, the French took possession of the different posts mentioned, and jointly with the Dutch, keep the guards of the citadel.

Until the return of the messenger to the Hague nothing will be definitely settled, and a great deal will depend on the reply of the King of Holland as to his future intentions. Those best acquainted with Dutch politics feel certain that William never will consent to give up the forts in question voluntarily and from the consistency of the line of policy he has hitherto followed, the French will be compelled to reduce these forts, and take them if they can.

The conduct of Captain Koopman strengthens greatly this belief, for there is no doubt but that the destruction of the gun boats was owing to express orders from the Hague.—Capt. Koopman was fully aware that forts Lillo and Liefkenshoek could not be taken without the assistance of a maritime force, and had he permitted his flotilla to fall into the hands of the French, he would have given them a powerful weapon,

with which the cause of his country might have been seriously injured.

The leading papers in favor of nullification have changed their tone very much since the arrival of the President's message. A large meeting was held on the evening of the 21st, at which ex-Governor Hamilton addressed the assembly. He recommended that the nullifying ordinance should be postponed from the 1st day of February to the 3d day of March, which was accordingly done. In doing which he said they were in fact *in the trenches resting on their arms*, a position in which forbearance would vastly augment their strength when they should be called on to make resistance.

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FROM CHARLESTON.

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The conduct of Captain Koopman strengthens greatly this belief, for there is no doubt but that the destruction of the gun boats was owing to express orders from the Hague.—Capt. Koopman was fully aware that forts Lillo and Liefkenshoek could not be taken without the assistance of a maritime force, and had he permitted his flotilla to fall into the hands of the French, he would have given them a powerful weapon,

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POETRY.

MESSIAH'S ADVENT.

"We shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."—*Isaiah.*

"Twas not in Israel's glorious day
Of victory and might,
When fear-struck legions owned their sway,
And triumph crowned each fight—
Not then; but in the hour of shame,
Wo, want, and sickness, then "He came."

Not in the earthquake's rending force,
Not in the blasting fire,
Not in the strong wind's rushing course,
Came He, their soul's desire.
The still small voice, the hovering dove,
Proved him Messiah—spoke him "love."

Of life the way, of light the spring,
Eternal, undefied;
Prophet, Redeemer, Priest, and King—
Yet came he as a child!

Whilst Zion's favored eye, grown dim,
Knew not her promised Lord in Hin.

J. S. O.

From the Boston Recorder.

CASPAR HAUSER.

The reader may remember an account published in the newspapers some years ago, of an individual found in the streets of Nuremberg, in a state and in circumstances which threw a strange mystery over his previous life: He was 16 or 17 years old—he had never learned to speak—had never seen the light of day or the face of any human being—and was as ignorant as a child. He had been always kept in a dungeon and fed on bread and water. Who he and why he was thus confined, no one has been able to tell to this day. An authentic account of this singular individual has just been published by Allen and Ticknor. It is a translation, by Dr. Linberg, of a small volume which appeared in Germany last year under the title of "Caspar Hauser: an Instance of a Crime against the Life of the Soul of Man." The author, Von Feuerbach, is President of one of the Bavarian Courts of Appeal, and well known as a distinguished jurist.

It was on the 26th of May, 1828, that Caspar Hauser was observed near one of the gates of Nuremberg, in a peasant's dress in a very singular posture endeavouring to move forward without being fully able either to stand upright or to govern the movements of his legs, and holding in his hands a letter addressed to a military gentleman of the city. This letter purported to be "from a place near the Bavarian frontier which shall be nameless" and from the style and orthography was evidently intended to pass for the production of some ignorant peasant. The writer does not give Caspar's name—says he was left at his house in 1812—and had never been out of it since—that he (Caspar) knows nothing about the place of his residence—that the writer does not sign his name because he might be punished, &c., and concludes with saying: "If you do not keep him, you may get rid of him, or let him be scammed for." His appearance at this time is thus described:

The structure of his body, which was stout and broad shouldered, showed perfect symmetry without any visible defect. His skin was fine and very fair; his complexion was not florid, but neither was it of a sickly hue; his limbs were delicately built; his small hands were beautifully formed; and his feet, which showed no marks of ever before having been confined or pressed by a shoe, were equally so; the soles of his feet, which were without any horny skin, were as soft as the palms of his hands; and they were covered all over with blood blisters, the marks of which were some months later still visible. Both his arms showed the scars of inoculation; and on his right arm, a wound still covered with a fresh scar was observable, which as Caspar afterwards related, was occasioned by a blow given him with a stick or a piece of wood, by the man "with whom he had always been," because he had made rather too much noise. His face was at that time very vulgar: when in a state of tranquillity it was almost without any expression; and its lower features, being somewhat prominent, gave him a brutish appearance.—The starting look of his blue but clear and bright eyes had also an expression of brutish obtuseness. The formation of his face altered in a few months almost entirely; his countenance gained expression and animation, the prominent lower features of his face receded more and more, and his earlier physiognomy could scarcely any longer be recognized. His weeping was at first only an ugly contortion of his mouth; but if any thing pleasant affected his mind, a lovely, smiling, heart winning sweetness diffused over all his features the irresistible charm that lies concealed in the joy of an innocent child. He scarcely at all knew how to use his hands and fingers. He stretched out his fingers, stiff and straight and far asunder, with the exception of his first finger and thumb, whose tips he commonly held together so as to form a circle. Where others applied but a few fingers he used his whole hand in the most uncouth and awkward manner imaginable. His gait, like that of an infant making its first essays in leading strings, was properly speaking, not a walk, but rather a waddling, tottering, groping of the way—a painful medium between the motion of falling and the endeavour to stand upright. In attempting to walk, instead of first treading firmly on his heel, he placed his heels and the balls of his feet at once to the ground, and raising both feet simultaneously with an inclination of the upper part of his body, he stumbled slowly and heavily forward, with outstretched arms, which he seemed to use as balance poles. The slightest impediment in his way caused him often, in his little chamber, to fall flat on the floor.

He showed the greatest aversion to all kinds of food and drink except dry bread and water. The least drop of wine, coffee, or the like affected him severely—occasionally cold sweats, vomiting, or violent headache. In respect to external objects he acted like an infant. When he for the first time saw a lighted candle he was delighted with the shining flame, and unsuspectingly put his fingers into it—and then drew them back, crying out and weeping. He endeavoured to lay hold on every glittering object that he saw; and when he could not reach it, or was forbidden to touch it, he cried. The account which gives of his preceding life is as follows:

He neither knows who he is nor where his home is. It was only at Nuremberg that he came into the world. Here he first learnt that, besides himself and "the man with whom he had always been," there existed other men and other creatures. As long as he can recollect he had always lived in a hole, (a small low apartment which he sometimes calls a cage,) where he had always sat upon the ground with bare feet, clothed only with a shirt and a pair of breeches. In his apartment he never heard a sound, whether produced by a man, by an animal, or by any thing else. He never saw the heavens, nor did there ever appear a brightening (day light) such as at Nuremberg. He never perceived any difference between day and night, and much less did he ever get a sight of the beautiful lights in the heavens. Whenever he awoke from sleep, he found a loaf of bread and a pitcher of water by him. Sometimes this water had a bad taste; whenever this was the case, he could no longer keep his eyes open, but was compelled to fall asleep; and when he awoke again, he found that he had a clean shirt on, and that his nails had been cut. He never saw the face of the man who brought him his meat and drink. In his hole he had two wooden horses and several ribbons.

With these horses he had always amused himself as long as he was awake; and his only occupation was, to make them run by his side and to fix or tie the ribbons about them in different positions. Thus one day had passed as the other; but he had never felt the want of any thing, had never been sick, and—once only excepted had never felt the sensation of pain.—Upon the whole, he had been much happier than in the world, where he was obliged to suffer so much. How long he had continued to live in this situation he knew not; for he had no knowledge of time. He knew not when, or how he came there. Nor had he any recollection of ever having been in a different situation, or in any other than that place. The man with whom he had always been never did him any harm. Yet one day, shortly before he was taken away—when he had been running his horse too hard, and had made too much noise, the man came and struck him on his arm with a stick, with a piece of wood; this caused the wound which he brought with him to Nuremberg.

Another time the man came again, lifted him from the place where he lay, placed him on his feet, and endeavoured to teach him to stand.—This he repeated at several different times.—The manner in which he effected this, was the following: he seized him firmly around the breast, from behind; placed his feet behind Caspar's feet, and lifted these, as in stepping forward.

Finally the man appeared once again, placed Caspar's hands over his shoulders, tied them fast, and thus carried him on his back out of the prison. He was carried up (or down) a hill.—He knows not how he felt; all became night, and he was laid upon his back. This "becoming night," as appeared on many different occasions at Nuremberg, signified, in Caspar's language, "to faint away." The account given of the continuation of his journey, is principally confined to the following particulars: that he had often lain with his face to the ground, in which cases it became night; that he had several times eaten bread and drunk water; that the man "with whom he had always been," had often taken pains to teach him to walk, which always gave him great pain," &c.

He (Caspar) never saw the face of the man, either on his journey or ever before in prison.—Whenever he led him, he directed him to look down upon the ground and at his feet, an injunction which he always strictly obeyed; partly from fear, and partly because his attention was sufficiently occupied with his own person and the position of his feet. Not long before he was observed at Nuremberg, the man had put the clothes upon him which he then wore.

[To be concluded.]

From the Philadelphia World.
THE BAPTIZING.

On the 21st inst. we should judge that not less than two thousand people collected on the banks of the river Schuylkill, near the United States Arsenal, to witness a baptismal scene. At what time and place, the Rev. Wm. E. Ashton, pastor of the Baptist Church in Southwark, administered the ordinance of baptism to sixteen persons. A number of the brethren, administrator and candidates assembled in one of the Arsenal buildings, from which they proceeded in regular procession, singing a hymn as they passed to the river's bank.

At the water side, prayer was offered to God; but no comments were made respecting the "Divine rite," considering it better to leave it to make its own appeal to the heart and understanding of all present. After prayer the administrator descended alone into the water, to select a place suitable to perform the sacred work; and while he was thus engaged, the brethren on shore sent forth through the open air the voice of praise, in the use of an appropriate song of Zion. Though the distance from the land to the spot where the immersion was administered, was considerable, and though the administrator passed in and out with the candidates, yet the whole ceremony was completed within about thirty minutes. The ordinance was performed with much solemnity.

A large portion of the people then returned to the house of preparation, in which two large upper rooms were procured, opening into each other by folding doors. When the multitude were seated, praise, prayer, and exhortations were offered by the ministering brethren in attendance.

We are pleased in being able to state, that Mr. Ashton's church and congregation are enjoying a most precious season. Among those who were baptized, we saw a number, who had indeed passed the meridian of life, who confessed they ought to have discharged this duty years ago.

It is well for erring, delaying man, that to come in at the eleventh hour is not divinely indented. Let us remember the words of Christ: "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

A FAITHFUL SERVANT.

Some time ago, the Rev. Rowland Hill preached a funeral sermon, occasioned by the death of his man servant. In the course of his sermon, he delivered the following relation:—"Many persons present," said he, "were acquainted with the deceased, and had had it in their power to observe his character and conduct. They can bear witness, that for a considerable number of years he proved himself a perfectly honest, sober, industrious, and religious man; faithfully performing, as far as lay in his power, the duties of his station in life, and serving God with

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MAP of the Country South of Palestine and the Peninsula of Mount Sinai.

CHART of the Red Sea near Suez.

F. J. HUNTINGTON, AGENT. Hartford, January, 1833.

Published by Perkins and Marvin, Boston. French and Perkins, Philadelphia; John P. Haven, New York; and D. F. ROBINSON and CO., Hartford.

CHURCH PSALMODY, adapted to Public Worship, selected from Dr. Watts, and other authors. With marks for musical expression. Edited by Mason and David Greene.

IN presenting to the public such a work as this, it is obviously proper that something should be said of the object and expectation of its compilers. These may be stated in a few words. It has been their aim and hope to make a selection of psalms and hymns of a highly lyrical character, in respect to sentiment, imagery, language, and structure; possessing sufficient elevation and dignity to render them specially adapted to public worship on the Sabbath, and possessing at the same time, such a variety of subjects and metres, and such a degree of simplicity, warmth, and animation, as should render them suitable for use in all social religious meetings, and in families. They have aimed, also, to render the selection particularly copious in those classes of hymns which are specially adapted to this period of revivals and of religious benevolent institutions and labors, and to various important occasions.

In noticing the sources from which the materials for this book have been drawn, it may be stated that, besides the version of the psalms by Dr. Watts, and those versions that preceded his, and those of some authors of less note, made since his time, use has been made of two nearly entire versions, and one very extensive collection, recently published in England. Versions of many single psalms have been found scattered through the several collections of hymns which have been examined. In selecting the hymns, in addition to the hymn books used by the various denominations of Christians in the United States, the compilers have examined eight or ten extensive general collections of hymns, besides a large number of smaller collections published in England, and which have never been republished, or for sale, in this country. In these and other works, they suppose that they have examined nearly all the good lyric poetry in the English language.

If you would test a proof of this, sit down in a circle where all is sociability upon things of no moment, and let the conversation light upon some profitable, elevated subject, and the man who was all vocabulary, has nothing to say: "He openeth not his mouth in the gate." This wisdom is too high for him, he cannot attain unto it, he is uneasy, and gladsly would emancipate himself from such a dry entertainment.—Female Advocate.

WISDOM IS TOO HIGH FOR A FOOL. If you would test a proof of this, sit down in a circle where all is sociability upon things of no moment, and let the conversation light upon some profitable, elevated subject, and the man who was all vocabulary, has nothing to say: "He openeth not his mouth in the gate." This wisdom is too high for him, he cannot attain unto it, he is uneasy, and gladsly would emancipate himself from such a dry entertainment.—Female Advocate.

These often go to God in duties, with their faces towards the world; and when their bodies are on the Mount of Ordinances, their hearts will be found at the foot of the hill, going after their covetousness.—Boston.

The way of every man is declarative of the end of that man.—Cecil.

PROSPECTUS OF THE BIBLICAL REPOSITORY,

A QUARTERLY PERIODICAL JOURNAL.

Conducted by EDWARD ROBINSON, Prof. Extraordinary of Sac. Lit. in the Theological Seminary, Andover.

This publication is intended to be, as its name imports, a Collection of Essays and Tracts of permanent value, which shall relate first and principally to the literature of the Bible, and to subjects connected with this literature. A less prominent, but no less important object of the work, is the conservation of many valuable documents of Sacred History, and of Doctrinal and Historical Theology; more particularly the latter, as having been hitherto less cultivated in our country than any other.

It is a part of the plan, that a portion of each number shall consist of one or more original articles, comprising essays on biblical and other theological topics; as well as views of the state of theological education and literature in other countries. The rest of the work is to be made up of such selections from the vast range of existing historical, philosophical, hermeneutical, geographical, etc., and of other theological literature of England and the various countries of the European continent, as shall seem most worthy of being presented to the American student, and best adapted to aid his progress, and promote among us the cause of biblical learning and of pure religion. These will be translated where necessary, and will every where be accommodated to the American reader, by the addition of such notes and explanations as may seem to be requisite. To every article the name of the author or translator will be affixed.

At the close of each number, there will be given a list of any new and valuable publications in our own or in foreign countries, and the more important works, so far as practicable, will be particularly pointed out.

Andover Theological Seminary, January, 1833.

CONDITIONS.

1. The Work is published quarterly, on the first day of January, April, July, and October; each number to contain from 175 to 200 pages octavo.

2. The price to subscribers is Four Dollars per annum, payable on the delivery of the January number.

The following is a Summary of the Contents of the two Volumes of eight Numbers already delivered.

ORIGINAL ARTICLES.

By REV. MESSRS. WENDELL and GARRISON, Boston.

CHURCH PSALMODY.—The two prime excellencies which the compilers claim for this work, and we think on good grounds, are the superior style of its poetry, and its lyrical character or adaptiveness to music. In examining it, we have been highly gratified with the range of subjects, and their peculiar appropriateness to the character and extent of the movements of the church at the present day. We were also gratified with finding so large a portion of the unrivaled productions of Watts embraced in the work, considerably more than from any other author, and probably nearly all that are adapted to being sung with the best effect. These form the basis of the work. With these, are combined many selections of great excellence from other and subsequent writers of sacred lyrics. The shortness of the pieces in the compilation, we think an excellent advantage, more convenient and admitting of greater variety. The key consisting of characters familiar to every musician, will readily furnish many useful suggestions to the performer. We have found the pieces in sentiment uniformly elevated, and truly evangelical; and we do not think that the materials now possessed by the church, could furnish a better collection of Church Psalmody, either as to matter, style, or arrangement. The work has, therefore our cordial recommendation, as admirably adapted to promote the high and holy purpose of social and private worship.

These form the basis of the work.

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